

A  
DISCOURSE  
BETWEEN  
A Romanist  
AND AN  
ENGLISH-MAN.  
SHEWING

The Reasons why Protestant Subjects cannot enjoy their Laws, Religion, Liberty and Property, under a Popish Prince.

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L O N D O N,  
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A  
DISCOURSE

BETWEEN A

**Romanist and an Englishman.**

*Romanist.* **I** Much admire that such strange and dismal apprehensions of a Popish Prince, should raise such Jealousies, and cause so much Discontent and Unquietness in the Breasts of *English* Protestants, or rather Hereticks, as if our most Holy and Ancient Religion should have such strange and malignant Influence upon the Minds of Persons, as to put them upon the perpetration of such unheard of Cruelties, as is generally expected from the hands of a Popish Prince.

*Englishman.* Why, what do we expect say you?

*Rom.* Why, as far as I can understand you expect nothing but the violation of your Laws and Liberties, and the total subversion of the established Government, Rights, and Properties of the Subject, as also the total Extirpation of your Protestant Religion: in a word, nothing but Destruction, Misery, and Slavery; yea even all the Cruelties, Mischiefs, and Tortures imaginable.

*Eng.* Yea even all this we expect, and much more, even to the extremity of Humane Cruelty, or what the Wit of Man can invent.

*Rom.* But what sort of Persons are they which are possessed with the expectation of such monstrous Barbarities and Outrages, even to the utter subversion and destruction of Church and State?

*Eng.* They are Persons both Understanding and Judicious, and also Religious and Consciencious towards God, with no less Loyalty to their King, and Fidelity to their Country.

*Rom.* Truly you say well, neither can I discommend you for too much extolling the Vertues of those which may be called *Birds of your own Feather*; but methinks your Character seems too specious and candid to be true.

*Eng.* Why, wherein have I erred? I know you would fain eclipse the dazzling splendour of the eminent Vertues of Heroick Spirits, who are any ways likely to display those much admired Vertues, as you call them, but are indeed nothing but the boiling and fomings of a Spirit of Mischief and Maliciousness, with which the Sons of your Church are fully fraught.

*Rom.* But well, to omit the foul aspersions which you cast upon the Sons of Holy Church, I shall proceed to tell you where you have erred in the Character of those persons, which seem to be so much concerned at the Government of Popish Princes, and do expect such Tyrannick Power to be inflicted on Protestant Subjects under their Government.

*Eng.* Well, pray tell me my Errour then.

*Rom.* That indeed I will: but to Analise every particular, and so to expose your weakness publicly to be derided at, would cause too many words, yea even I fear more than you will be content to hear.

*Eng.* Tell me then the most material Errour in the Character which I gave of those truly worthy Persons.

*Rom.* Why, you say they are Judicious.

*Eng.* Yes, and that I do aver, and can sufficiently demonstrate the soundness of their Judgment in that Case, even to the Confutation of all those specious Arguments which you can muster up against me.

*Rom.*



*Rom.* Nay, truly I rather judge 'em to be Persons ill affected and discontent, full fraught with Jealousies, and needless Surmises, which proceeds from the timorousness of their Natures, together with the groundless Antipathy that they have to the Roman Church.

*Eng.* Why do you think so?

*Rom.* Pray how can I, or any Rational Man, judge otherwise, but that they are Persons of the greatest enmity to Holy Mother Church, and would, if they could, let out her very Bowels, being so extremely incensed against her; when with open Mouth, they lay to her Charge, the perpetration of the most abominable Villanies, and Savage Cruelties, which the Devil or Man can invent; nay, and those too, which are indeed contrary to the very Principles of Morality and Goodness; nay, even to the destruction of them: Which is indeed against common Reason, as I think, that any Society of Men should so far degenerate from the Principles of Goodness, and to act so contrary to that indelible Rule of Life, the Moral Law, ingraven upon their Hearts and Consciences, by the Finger of Heaven, as to become even worse than the fiercest of Savages.

*Eng.* As strange as you think it, yet it is sufficiently demonstrated to be undeniably true of the Profelytes of the Romish Church.

*Rom.* Pray how doth it appear to be such an undeniable Truth?

*Eng.* By the many, most Cruel, and Treacherous Massacres of millions of Poor, Innocent and Godly Persons, in all Ages, since that Mother of Abominations, the great Antichristian *Papa*, has usurped the Title of Universal Monarch over the Face of the whole Earth; neither has this Monster of Monsters rested in the bare Title, but has likewise sufficiently endeavoured to make it good by his most subtle workings and underminings, in Plotting and Contriving the Ruin of Kings and Princes, by Poyson, Stabing, or the like Artificial Cruelties; as also the destruction of Kingdoms, Countries, Cities and Nations, are

his daily Meditation, either by Burnings, Devastations, Depopulations, or such like Romish Arts.

*Rom.* If all this which you say were true, I think there's no Man, which has any sense of Religion, or sincere Morality upon his Spirit, but must needs have a most irreconcilable enmity to the Romish Church, its Professors being so debauch'd, and drencht in such wicked Practices, as you relate.

*Eng.* Well then, I hope you are satisfied, that it is not for no reason, that there are such Enmities between the Protestants and Papists.

*Rom.* Yes truly, I am, if all these things which you reckon up against the Papists were true; but that you can hardly make me believe.

*Eng.* That is because you are prejudiced in your Judgment, being immerst in their false Principles, and Corrupted by Self-interest, and some secret advantage or other, which that Religion affords you, either for some worldly advantage, or else to quiet an offended Conscience, at some committed Sin; or else with more ease to commit some Sin, which by the strength of Corruption you are solicited to; for as you know full well, your Religion affords some groundless helps, and silly shifts for all these respects.

*Rom.* You are very expert methinks, in censuring and inveighing against those things which you so little understand.

*Eng.* Understand! it's no hard matter, truly, as I conceive, for one but of the meanest Capacity, so that he be not overswayed with Self-interest, and is unprejudiced, to understand your Principles to be most egregiously Corrupt, Frivolous, and Insignificant, as also most pernicious, and destructive of the very Principles of true and sincere Goodness.

*Rom.* As for the soundness and goodness of our Principles, as also their agreement with the true sense and meaning of Holy Writ, I shall not now stand to dispute about, seeing you are so firmly riveted in your Judgment



ment against Holy Mother Church, that its impossible to make you abandon your Principles, even by the strongest, and most prevailing Arguments.

*Eng.* It is indeed your Wisdom to forbear Disputes, when by that means your pernicious Errours are in danger to be unravell'd, and your self put to open shame; for you can bring no Arguments, from which we cannot raise more to your greater Confutation and Confusion; which is as much as to say, those very Arguments, which with so much subtlety and cunning you seem to level against us, do rebound to your greater hurt and mischief, and so thereby your selves are made the Instruments of your own ruin.

*Rom.* Well then, to wave Disputes about Religion, as to its Principles and Constitution, let us descend to some Conference about the business first proposed.

*Eng.* What is that, I pray you?

*Rom.* Why, it is this, viz. Whether Protestant Subjects may enjoy their just Rights, Properties, and Liberties, as also their Religion, and whole Constitution of Protestant Government, under the Government of a Popish Prince.

*Eng.* And what's your Opinion, I pray you, of this matter?

*Rom.* Truly, as for my part, my Opinion is, that you may enjoy the whole Constitution of Protestant Government under a Prince, which, as to his own private Sentiments, is a Papist.

*Eng.* Ay, but I pray God deliver us from such a Governour.

*Rom.* Why, as I said before, I verily believe it's nothing but prejudice to our Religion, and needless Fears and Jealousies, which raises all this disturbance and commotion in Protestant Breasts, at the very thoughts of a Popish Prince.

*Eng.* A Popish Prince, truly, does not without just cause strike terror to Protestant Minds, having had such sad and woful experience of the merciless Cruelty and Tyranny of Popish Governours.

*Rom.*

*Rom.* Why, what of all that? the past actions of Tyranny and Cruelty, of foregoing Princes or Governours, lay not a necessity upon succeeding Princes of the same Religion (in case any such should happen) to act the like Tyrannick Cruelty upon Protestant Subjects, for it is not so much the Religion of a Prince, as his Natural Disposition to acts of truly commendable Goodness or Beneficence, or to the Acts of Cruelty and Injustice; and therefore the Natural Temperature and Conditions of Princes, are chiefly to be regarded, in cases of their more Mild, or Rigid and Severe behaviour toward their Subjects.

*Eng.* What say you, that Religion is not so much to be regarded in a Prince, as to oversway his Propensions to Good or Evil?

*Rom.* Yes, that I do, and dare avouch, that a Prince of the *Roman* Religion may be as truly vertuous, and act as great and worthy Acts of Justice, Equity and Right towards his Protestant Subjects, in respect of their just Rights, Properties and Religion, according to their Constituted Government, as any Prince of the same Protestant Religion with his Subjects.

*Eng.* I deny, that Religion has not the greatest Influence upon the Actions of Princes, or Governours, towards their Subjects.

*Rom.* Truly, I cannot deny; but that Religion has a great influence to Regulate the disorderly Affections and unruly Passions of all sorts of Persons, and so also of Princes; but then I say, Affections may be so petulant, and Passion so strong, as to carry him beyond the Laws of Virtue, and acts of true Morality; nay, possibly unto such actions, as he may utterly abhor and abominate to commit, in his more sedate Temper, and calmness of Spirit; and if it be so, I see no Reason why the enormity of his Actions should be laid upon, or attributed to Religion, as if that was the chiefest Incentive, Instigator, and Propagator of his extremest Villanies, and most Inhumane Barbarities; this indeed is to make Religion an Instrument  
of



of the greatest Evil, and most mischievous and destructive to the very Cardinal Vertues, and Seeds of Morality, planted in our Natures; which is to destroy natural Affection, and to frustrate the Design of our Great Creator, in giving us a Being in this visible World.

*Eng.* It is indeed a Truth no less experienced than certain, that Religion is either the Cause of the greatest Good and Benefit to Mankind, or of the greatest Evil and Mischief.

*Rom.* Why, how comes it to pass, that Religion is such a Promoter of all manner of Disorders, and Mischiefs, and such a disturber of the Peace and Tranquility of Kingdoms, Countries, Cities and Nations; whereas Religion was certainly first Instituted, to be a means to Regulate the extravagances of furious and boiling Passions, and to mitigate the inordinate Affections with Divine lenitives, keeping our craving Appetites within the bound of Moderation and Sobriety?

*Eng.* You say right indeed, Religion was first designed by Almighty God, to be a Promoter of true and real Goodness, as also a means to preserve the Peace and Tranquility of Kings and Kingdoms, Church and State; and it is certainly so in reality, where the purity of it is kept according to its first Institution by Almighty God, and then it is indeed the chiefest good and benefit to mankind.

*Rom.* Why, certainly, there's no Religion that gives Allowance to Vice and Wickedness, and so to the Perpetration of all manner of Mischiefs, and Cruelties, for that is contrary to the very being of Religion?

*Eng.* Truly, I cannot but confess, that all manner of Religion is taken up upon the account of being the means of attaining the greatest good to its Professors, and its Principles are asserted accordingly by its Professors, as most conducive to these good ends; and so all Religion goes under the colour of some pretended goodness, though in the mean time it be made up of nothing but very Wickedness, Injustice, and Tyranny, being the fauter and fomentor of all Evil.

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*Rom.*

*Rom.* I acknowledge indeed, that the most mischievous Designs are carried on for, and under the colour of Religion; but then those wretched Varlets, which carry on such Designs, make the Name of Religion only a stalking Horse, whereby they may with the more ease insinuate into the Vulgar, and so by that means bring their wicked Enterprises to pass; whereas, in the mean time, nothing less than Religion is minded; but all this while their own Self-interest is the *primum mobile*, and chiefest Promoter of this their extreamest Villanies.

*Eng.* Why, and is it not easie, think you, to demonstrate, that the very fundamentals of your Religion are Self-interest, Pride, and Covetousness; and consequently promoted by Fraud, Deceit and Cruelty?

*Rom.* No, truly: I think in my Conscience, that it is far otherwise with our Religion; and that such Principles cannot possibly be demonstrable of our Religion, and therefore I think your fearful dreading of a Prince, that has received it, is bootless, and also very needless.

*Eng.* No, no, the very Report of the Government of a Prince, tainted with the Corrupt Principles of Popery, is enough to terrifie the stoutest Protestant; though rather than he will submit so far, as to entertain the Romish Religion, he is ready to Sacrifice his very Life, and all that is dear to him, so far is he convinced of its contrariety, and inconsistency with the Glory of Almighty God.

*Rom.* Alas, alas! poor Fearful, Pusillanimous, Suspicious and Jealous Creatures, afraid of any thing, but what looks like themselves.

*Eng.* Nay, nay, you may say what you please, we know too much of your Religion, to be deluded by daily flattery into false and fatal Security, and so to be lull'd asleep in the midst of ruin.

*Rom.* Ruin, why do you talk so much of Ruin? I for my part see nothing less intended by any Popish Prince.

*Eng*



*Eng.* And why is that I pray you? is it not because you are in your own Element, and so cannot judge of the Enormity of any action, because your Principles are enormous.

*Rom.* Ay, ay, I know that's all the tone of Persons disaffected to Holy Mother Church; and it is indeed usual for men to hate and descant upon one anothers Actions, because of the contrariety of their Opinions.

*Eng.* Ay, that is indeed very true.

*Rom.* Well, why then are you so incensed against our Religion, above any other Sects, seeing it is common to all those of contrary Opinions to hate one another?

*Eng.* Why, because your Religion has been the greatest promoter of the most horrid Cruelties, Barbarities and Mischiefs, that ever happened since the World began, and they that are touched with a sence of it, may be justly feared as the greatest Enemies to Humane Society.

*Rom.* Say you so, Sir; then it seems you make the Romish Church a meer Monster, and its Principles contrary to the very light of Nature?

*Eng.* Truly, I verily believe, that many Heathens inducd only with Natural light, would utterly abhor and abominate such monstrous Wickedness and Cruelties, which are daily practised and authorised by your Church.

*Rom.* That's strange indeed, that a Church should openly practise and authorise Wickedness, when the Design of a Church is solemnly to Adore and Worship God, who is the chiefest Good, yea even Goodness it self; and so consequently a perfect hater of all manner of wicked Actions; but the Authority of the Church, is countenanced and encouraged by this chiefest of good, who can by no means allow of such wicked Practices as you reckon up, and therefore its Professors cannot be said to authorise Wickedness, Mischief, and Cruelty.

*Eng.* Nay, but here lies the misery of your Church, that it has adopted that into the Nature of Goodness, which is indeed nothing less; for it esteems the most barbarous Acts of Cruelty, nothing but the effects of great Piety, and burning Zeal for the Glory of God.

*Rom.*

*Rom.* Why? I know you cannot deny, but that it is always lawful and commendable to be zealous in a good Cause?

*Eng.* That truly I cannot deny; but then this Zeal is to be regulated by the Laws of Justice and Morality, and not to become savage furiousness, by Acts of extreamest Cruelty and Mischief.

*Rom.* God forbid, that the Sons of our Church should be Acted by such a blind Zeal, as to degenerate into the cruelest of Creatures.

*Eng.* Your Principles are indeed so Corrupt, that they are a sufficient excitement to any Man of your Perswasion, to undertake the wickedest enterprises, for the sake of Religion.

*Rom.* Why, cannot the Principles of true Goodness, Vertue, and Morality, restrain a Person from the unlawful Acts of Sin and Wickedness?

*Eng.* Yes, truly, if a Person will but mind the least prohibition of Natural Light, to Sin, Wickedness, and Cruelty, he may certainly be reduced to a Carriage harmless enough.

*Rom.* Why then have we, think you, cast off all attention to the Dictates of Natural Conscience, true Vertue and Goodness?

*Eng.* Yes, I think so, and it evidently appears so, by your wicked, unlawful, and unjust Actions.

*Rom.* Unlawful, and unjust Actions, do you call them?

*Eng.* Yes, and deservedly too.

*Rom.* Alas! but you are mistaken, they are Acts of the greatest Justice, and consentaneous to the most strict Piety.

*Eng.* Ay, that's right indeed, now you have hit the Nail o'the Head.

*Rom.* Why, do I say any thing, but what may be made evident to be an undeniable Truth?

*Eng.* Nothing but Truth, indeed, according to your false Principles.

*Rom.*



*Rom.* Well, let us see then how these false Principles, as you call them, will put a Prince upon acting Cruelty and Tyranny, upon you Protestant Subjects, even to the subverting of your Constituted Government and Religion, and to the spoiling you of your just Rights and Liberties; and all this notwithstanding his Natural propensity to Goodness and Clemency.

*Eng.* It is indeed no hard matter to demonstrate, that when once Popery has got the ascendant in a Princes Breast, all Verrues must truckle to Religion, and become all Servants, to attain those ends which it proposes, by what Unlawful, Cruel, or Tyrannical means soever.

*Rom.* No, but I'll never believe but a Prince of our Perswasion may quiet himself with the exercise of his Religion in private, without altering the Form of the Constituted Protestant Religion, practised by his Subjects: for what need he care, so long as they live Peaceably and Loyally to his Person and Commands, according to the Protestant Laws? It will certainly be imputed to him, as an Act of the greatest Madness and Folly, to raise Tumults among his Loyal Subjects needlessly, when there's no fear of receiving any harm, or the least injury from them.

*Eng.* No, no, this pace will not carry it, his Holy Father, the Pope, will not endure such an unactive Son.

*Rom.* What would our Holy Father have this Prince to do, seeing he cannot but see it is for his Safety and Peace to continue the Constituted Protestant Religion undisturbed, as also the Princes Interest so to do?

*Eng.* That's no matter to him, it's not for the Safety and Interest of Holy Mother Church, and consequently for his own, he being Head and Governour of the same.

*Rom.* What must this Prince do then, to please this his Holy Father and Mother the Church?

*Eng.* What must he do? Why he must be Active in promoting the Roman Cause; that is, to be industrious, using all the means that Religious Cruelty can any ways invent; to see her Dagon worshipped, and her Altars smoak, her Standard set up, and her Enemies defeated, and then at

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length

length his Victorious Mother Church triumphant; and if he must do such things, what must become of the poor Protestant Church in the mean while, think you? Is not that *Rome's* implacable Enemy, and must not she be utterly extirpated and ruined, and her Professors Massacred, to please and satisfy that great Whore, who so much thirsts for Protestant Blood, and makes such great Acclamation of Joy and Gladness, to see all Protestant Churches and Governments lye goring and sweltring in Blood and miserable Confusion? And all this procured by her most wicked emissaries.

*Rom.* What need a King be so Ambitious and Careful of pleasing the Pope? Is not he Supream in his own Dominions and Countries?

*Eng.* No, I think not; your Holy Father has Usurpt a Power above Kings or Emperours, or the mightiest Potentates, having power to Depose 'em at his pleasure, if they Act not for, or contrary to the Laws, Edicts, or Injunctions of Holy Mother Church.

*Rom.* Ay, but this is to make Kings and Princes, &c. the meer Vassals of *Rome*.

*Eng.* Yes, yes, they are no more:

*Rom.* What Prince then is so mad, as to entertain and own the Popish Religion, seeing thereby he introduces a Power above his own into his Dominions, and does continually make himself liable to the Censure of the Church, and must undergo all the Severities she pleases to impose upon him, in case he transgresses her most unjust Commands, even to the loosing of his Subjects from their Oaths of Allegiance to him, and so to deprive him of all his Royal Dignities, and at last of his Crown it self?

*Eng.* Truly one would think a Prince should rise with the greatest thoughts of Abomination and Indignation, against such a Religion that can divest him of all his Royal Prerogatives; but such is the bewitching Nature of Religion, being made up of such a plausible and sensual form in the manner of Worship, and promising Pardons for Sin committed, and Indulgences to commit Sin, and so quieting the offended Conscience, and satisfying the inordinate

Appetite



Appetites, Lusts and Passions; as also promising Eternal Rest and Happiness to all its obedient Observers of its Commands; so that its no hard matter to escape Eternal Torments in that Region of Darkness, and gulf of endless Misery, Hell; as also to attain everlasting Bliss and Happiness, in those bright and glorious Mansions of Eternal Rest and Happiness, Heaven; if so be a person will but Act such things as this Holy Mother Church prescribes, and undergo such punishments as is also by her prescribed, in case of neglect and disobedience to her Commands and Precepts.

*Rom.* But what of all this? Can't a Prince rest himself in this, viz. To trouble himself about Religion no farther than concerns his own Salvation, and so continue the Administration of the Protestant Laws and Devotion in his Kingdom, notwithstanding his own private Sentiments?

*Eng.* No truly, I think this can't consist with the Glory of a Crowned Head.

*Rom.* Why not, I pray you?

*Eng.* Why? have we not daily experience, that a Mortal most abject and of the meanest Rank, will be transported with Joy to see his Religion flourish; yea, and will endeavour by all means possible, even sometimes beyond lawful, to promote his Religion.

*Rom.* But why should men concern themselves so much about Religion, and every person so eager to promote his own Opinion, and so solicitous for the welfare of his professed Religion?

*Eng.* Why? because his Religion is embraced as the very Darling of the chiefest of his delights.

*Rom.* And why is it so?

*Eng.* Because it is that which affords him quietness and satisfaction to his Conscience in all respects, and leads him in the way to Eternal rest; so that he walks according to the Dictates of his Opinion, which having blinded his Conscience, becomes the Dictates of his Conscience.

*Rom.* Why then you think a person does but according to the Dictates of his Conscience, when he seeks to promote his Religion?

*Eng.*

*Eng.* Truly I cannot think otherwise.

*Rom.* Well, but is it not evident, that for some by respects of Self-Interest, as Gain, or the like sinister respects, some persons will even make Shipwreck of Conscience, so that they may attain their ends, and fulfil their lustful desires?

*Eng.* Yes, this indeed often happens; but then they are most miserable Varlets, and desperate, so to thwart the very Dictates of Conscience.

*Rom.* Why so? why are they so miserable?

*Eng.* Why, because abused Conscience is the worst of Furies, and will condemn more than all the Juries of the World.

*Rom.* Well, but does a Prince do violence to his Conscience (he being of the Popish perswasion) if he does not endeavour by all possible means to advance and promote his Religion?

*Eng.* Yes, and that the Pope will make him believe too, to his cost, by his Bulls, which shall continually bellow against him, being such an undutiful Son, and a Disserter of the Cause of his Holy Mother the Church, and also a Traytor to her Interest.

*Rom.* No, no, it is not undutifulness to the Church, but his Nations peace, that makes him forbear to endeavour the promotion of his Holy Mother Church.

*Eng.* I cannot think but he'll be accused of lukewarmness in Religion, and pusillanimity, that for his Nations peace ruins his own, and is a whole Scene of War within himself.

*Rom.* Why ruin his own Peace?

*Eng.* Why? because he Acts contrary to the Dictates of his Conscience, daring not to promote and advance his Religion, but sneaks upon a Throne, and in obedience to his fear shrinks from the service of his God: will not all Popish Princes, think you, deride at the feebleness of his Spirit, and the tameness of his Arm, that dares not attempt the Establishment of his Religion, being invested with Royal Authority, and having the Imperial Sword in his Hand, and the Reins of Government committed to him?

*Rom.*



*Rom.* But what need a Prince be so much concerned at the pleasure or displeasure of other Nations, seeing he has the Love of his own Subjects, and he best knows the temper of his own People, and therefore behaves himself towards them accordingly; and it is perhaps his Prudence sometimes to submit so far to his Subjects, as not to regard as it were his Prerogative, which by such as understand not what Circumstances he is under, may be interpreted nothing but the effects of a poor and dejected Spirit?

*Eng.* Ay, but all Men will endeavour to Act according to their Principles.

*Rom.* Why then, does not a Popish Prince, that suffers his Subjects to enjoy their Constituted Protestant Government, without endeavouring to introduce his own Religion, act contrary to his Principles?

*Eng.* Yes I think he does.

*Rom.* How so, I pray you?

*Eng.* Why so? the Principles he sucks from *Rome*, do in effect bid him Rise, Slay and Eat; and yet his Fear, yea, even his unkingly, if not unmanly Fear, makes him as it were fast and starve.

*Rom.* No truly; the Clemency, and Mildness of a Prince towards his Subjects, is not to be derived from the fear of them, but from the Love and Compassion which he has towards them, being loth to disturb their Peace, by any needless Injunctions or Mutations.

*Eng.* Love and Compassion in a Popish Prince towards Protestant Subjects! that's strange indeed; he must then relinquish the Roman Church, and so cease to be any longer Popish, for that's quite contrary to Popish Principles.

*Rom.* Yea, but he may pretend Love, and act as if he had real Love to them, for some unknown and great advantage to himself.

*Eng.* Ay, that I know very well, that you Romanists are Artists at Counterfeit, and Hypocritical dealings, being very good experienced persons in all the tricks and curious Arts of deceit; but then when this double dealing, which you talk of, has attained its end, the vizor of Love will be  
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thrown aside, and then appears the Catholick in his Colours, what must become of poor Protestants then, when they are caught with the Nets and Gins of Romish Art? Woe be to 'em then, they must stand to the Mercy of Holy Church, which is certainly nothing but Cruelty.

*Rom.* Ay, but for a Prince to violate the constituted Laws of Government, and to spoil his Subjects of their just Liberties, Rights and Properties, by Acts of Injustice, and Cruel Tyranny, is the ready way to his own ruin; for by this means he'll bring his Subjects into miserable Confusion and Destruction, which is always a forerunner of his own; for it is an undoubted Axiome, That the Princes and Peoples destruction are mutually prophetick of one another.

*Eng.* No, no: the Principles of Popery are of another Nature, than to esteem the promotion of its Religion cruelty, let the means used be in themselves never so Barbarous and Inhumane.

*Rom.* But what then? suppose their Principles be so corrupt and pernicious to humane Society, as you talk of (in aggravating of which I see you have no small skill) cannot the very Humanity and Gentleness of the natural temperature of a Prince, incline him rather to Moderation and Lenity towards his Subjects, and so make him abhor to attempt the use of any Violence or Tyrannick Cruelty?

*Eng.* Truly, I think the fundamental Principles of Goodness, viz. Justice and Mercy, may overway a person, so as to restrain him from the practice of the contrary Vices, viz. Violence, Cruelty and Oppression.

*Rom.* Well then, why may not a Papist or Popish Prince be so far restrained by these principles of Goodness, as upon that account to forbear; yea, even to hate the practice of Violence and Cruelty, and that especially when the Constitution of his Government obliges him rather to Lenity, Justice and Mercy, and not to disturb his peaceful Subjects, by Innovations in Church or State?

*Eng.* Ay, but the Principles of Popery whisper other kind of interpretations into a Princes Ears, of Tyranny and Oppression, when their Religion lies at Stake.



*Rom.* Why? what interpretation do we make, I pray you, of Tyrannick Cruelty?

*Eng.* Why? that which in it's own Nature is absolutely Cruelty and Tyranny, you have quite changed into the contrary Vertues of Fortitude, and a high pitch of pious Zeal; esteeming nothing more becoming a Crowned Head, than a holy kind of Magnanimity and Valour, in using all the means that Religious Cruelty can invent, to promote the cause of the Church.

*Rom.* Ay, but will he not be esteemed a Prince of the greatest Tyranny and Barbarity imaginable, to use such needless violence to his peaceable Subjects?

*Eng.* No, I say his Actions will be so far from the Imputation of Tyranny and Cruelty, that they will rather be esteemed the most Heroick Actions that possibly he could perform.

*Rom.* And why so, I pray you?

*Eng.* Why? because he employs the utmost of his Power, and uses all the means that a Crown can any ways make him capable of, to promote the Roman Cause.

*Rom.* And what then?

*Eng.* What then? he's a valiant Champion indeed, and needs no greater Atchievements to make him Glorious, than such noble Actions for the Churches cause, (though the actions in themselves be Cruelty and Tyranny.)

*Rom.* Well, but who is't that will so much extol these his Actions, and put such a Crown of endless Fame upon his Head, for such Renowned and Heroick Actions?

*Eng.* Who is't? why it is these of his own perswasion, the Roman Brood, who will reward him with an Eternal Crown, for these his Noble Actions.

*Rom.* But will not the Cries and Tears of his poor distressed Subjects spoil all the Contentment and Delight, that the Applauses and Praises of the whole Roman Monarchy can possibly afford him, extorting Commiseration and Pity from him at their so deplorable and lamentable Condition?

*Eng.* What should he be troubled at, I pray you?

*Rom.*

*Rom.* At what? to see, I say, into what a ruined condition he has brought his Subjects.

*Eng.* No, alas! he did nothing but what was according to the Dictates of his Conscience, and he's very well satisfied as to the lawfulness of his Actions, thinking he did nothing but what was his Duty to do, and therefore he has no reason to be troubled at the sight of their Calamities, though they lie wallowing in their own Blood, and though their Cities, Towns, and Castles be reduced to ruinous heaps, and all through his means.

*Rom.* Why? what will he look upon such heaps of Destruction, as if he was not the least concerned in 'em?

*Eng.* Yes, why not?

*Rom.* Why not? methinks he should be startled at such abominable outrages, and with remorse of Conscience, be grieved to see such villainous and cruel Practices, and to hear such doleful Lamentations.

*Eng.* If he be touched a little with Compassion, that, alas! will quickly vanish; and he'll say that his Conscience tyed him to perform such Actions in Zeal to Holy Church, and in obedience to his Holy Father the Pope, and so his Religion must be made (as it is indeed) the Patron of all wickedness.

*Rom.* But will he not then bring upon himself a Curse?

*Eng.* No, I trow not, but rather a Blessing.

*Rom.* Why, who should confer a Blessing upon him, for acting such monstrous Cruelties as you talk of?

*Eng.* Who? why, the Pope, who will be his Almighty Friend, being the undisputed Keeper of the Keys of Paradise, and will no doubt assign him no Common Diadem in Heaven, for so glorious a Task, as establishing the Romish Religion.

*Rom.* What then, he merits an Eternal Crown of Glory, it seems, by being Valiant and Courageous in promoting the Roman Cause?

*Eng.* Yes, that he does: and whilst he has the wonder-working Merit for his Tutor, what's greater or more me-

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ritorious Work to canonize him a Saint even of the first Magnitude, than the establishing his Religion, and conversion of an apostatized and heretical Kingdom?

*Rom.* Well, but cannot the Romish Religion be established by preaching and praying, without using cruel Torments, to scare men, as it were, so as they shall be forced to embrace the Romish Doctrine?

*Eng.* No surely; Protestants are induced with more true Evangelical light, than to easily to embrace meer Fopperies and palpable erroneous Principles.

*Rom.* But cannot a Prince then cause this Romish Religion, only with Precepts, friendly Reasonings, and persuasions to be inculcated?

*Eng.* No indeed, no such matter, his Principles infuse other kind of things into his head.

*Rom.* Why, what are they, I pray you?

*Eng.* Why, they say, If these Hereticks will not be deluded by cunning Sophistry, and slye Equivocations; if, I say, they will not be perswaded by false flattery, and plausible deceitful Arguments, to deny their Reason, and so embrace Popery, they must be scourged, rack'd, and broil'd into the Fear of God, as they call it: And what greater advantage has any Prince to propagate his Religion, than a Popish has his? For, for its own propagation, it authorises him to divest himself of all Humanity, and to act worse than a Devil, that he may be a Saint. And thus whilst neither the Cries of Blood can deter him on the one side, and so no Tyranny come amiss to him; on the other, he has the undeniable assurance of the great Blessings of Eternity to encourage him: Who, think you, would not, with these advantages, be active with all his utmost vigour, and pride to rebuild *Rome's* ruined Walls, though he made his nearest, nay the Nations dearest Blood their Cement.

Thus you see a Papist on a Throne has an unconfutable Vindication for all his proceedings.

*Rom.* What? of what Nature soever, whether they be right or wrong, just or unjust, with Law or contrary to Law, humane or inhumane, must all be alike to him, what then must regulate his Actions?

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Eng.

*Eng.* Why they must be regulated by the Laws of the *Roman Church*; and so if he can but by any means advance that Religion, he need not fear transgressing; nay, he cannot possibly commit any sin in the use of any sort of means towards the promoting of the Roman Cause, challenging a Commission even from Heaven for all that Cruelty dares act. And when the Enchantments of *Rome* have touch'd his Tongue with a Coal from her Altars, what do his Enthusiasms make him believe, but that the most savage and hellish Dooms that his blindest Zeal can pronounce, are only the immediate Oracles of God: And all the Apology that a poor Nation can expect from him, is, He cannot help it.

*Rom.* Nay, but I cannot but believe but a popish Prince may forbear such strange Acts of Cruelty as you talk of, and permit the *Protestant* Government to continue: And that especially, if he be restrained from all power of introducing *Popery*, by the force of Laws which were purposely made to tye up his hands from attempting any such Innovations.

*Eng.* Ay, but then these Laws must ruine his *Prerogative*, and put the Executive power of the Laws into the hands of the *People*; and if it be so, there's certainly no Monarch will be so ill a *Defender*, and so weak a *Champion* for the Royal Dignity he wears, but will stand up for his *Just Prerogative*; and then he has a *Just Plea* to trample upon those Laws, which would bereave him of that *invaluable Pearl* justly belonging to his *Imperial Crown*.

*Rom.* But what need the *Executive Power* of the Laws fall into the Hands of the *People*, cannot the *Prince* keep that *Power* still to himself, exercising his own Authority in defending his Subjects from all both Foreign and Domestick Enemies, as also punishing all Malefactors, and persons offensive to the *Liberties* and *Properties* of his Subjects, according as the constituted Laws require?

*Eng.* And who are the most potent and dangerous Enemies to a *Protestant Government*, I pray you? Are they not the Vermin of the *Roman Church*, viz. the *Priests*, *Jesuits*, &c? who having sworn Fealty to the See of *Rome*, and taken Orders in Foreign Seminaries, are the greatest Seducers of



of the Kings Liege people, and the most notorious Incendiaries and Subverters of the *Protestant Christianity* and *Loyalty*; for which cause they are declared Traytors by several Laws, which Laws this *Prince* is to execute upon these most dangerous Enemies, in defence of his *Protestant Subjects*.

*Rom.* Well, and so he may cause the penal Laws to be put in execution against this Tribe of Wickedness and Mischief (as you call them) is there any inconveniency or harm likely to arise to him for his so doing? Nay rather, is it not for his greater Honour and Renown, to seek all means possible to suppress the most implacable and dangerous Enemies to the constituted *Protestant* Government which he is to defend? And then consequently, is it not for his own safety so to do?

*Eng.* One would think so indeed. But then he being a *Papist*, and to inflict such grievous punishments upon those of his own *Perswasion*, and to bestow his favours upon those of a contrary Religion, viz. the *Protestant*, is a great absurdity: And besides, his so doing will bring no small Mischief upon himself.

*Rom.* But how, I pray you, does it appear to be a great absurdity in a *Popish Prince* to inflict punishments upon the *Romish* Rabble, as you call them; seeing, as you say, they are the very Pests of the Protestant Church and State, of which he is Governour and Defender, being their Prince, and his Prerogative claiming the Executive power of the Laws? And what absurdity is there also, if he showers down his favours upon the Protestants, they being his Subjects, having sworn Allegiance to him, and committed themselves to his protection, and therefore may justly claim it, and so it becomes his Duty to defend and protect the people committed to his Charge, and effectually to deter and punish all those that shall endeavour to undermine and supplant their Religion or Liberties? &c.

*Eng.* It is indeed a Princes Duty so to defend his Subjects, and offend their Enemies, as need shall require, for the preservation of their just Liberties, from the Usurpation of their insulting Enemies; and indeed in so doing he does no less preserve his own Prerogative and Honour.

*Rom.*

*Rom.* Well then, where's the Absurdity all this while, which you so much talked of?

*Eng.* Why, in this, *viz.* A *Popish Prince* continuing the Jurisdiction, Honours and Preferments in the Hands of the *Protestant Clergy*, confers his favours and smiles on those very men, who by the Fundamentals of his own uncharitable Persuasion, are doomed to a certain State of Damnation.

*Rom.* Doom'd to a certain State of Damnation, why so?

*Eng.* Why? You know, because they are none of the Limbs of Antichrist, or Members of the *Romish Church*, and therefore because they have the happiness to be none of her Viperous Brood, they must to Hell, there's no remedy, unless they'l Convert and believe Lies: Thus poor *Protestants* being esteemed as meer Objects, and Condemned by his Holiness's bellowing Bulls to the lowest Hell; they are not worthy surely the least Favours, but rather the extremest Tortures, Afflictions, and Miseries, that Jesuitical Cunning can invent, who are so far from shewing Mercy, that they rather esteem it the most meritorious Act imaginable, by any means to destroy 'em.

*Rom.* Well, and is this the Absurdity then, for a *Popish Prince* to bestow his Favours on Protestants, and his Frowns on his Fraternity the Papists?

*Eng.* Yes, does it not sound like an absurdity, for him to bestow his favours on those Persons, which he cordially believes do Preach and Teach, and lead his dear Papists in the direct way to Hell, and then at the same time not only to punish and persecute, but perhaps also to Imprison and Hang those very only Righteous Persons, who, from the bottom of his Soul, he believes can only open the Gates of Paradise? Is not this to accuse himself of Copying the old *Jewish Cruelty*? Nay, in one respect he out-goes their Crime; for he must Act that knowingly which they did ignorantly; for by the Dictates of his Religion he must be convinc'd, that in effect he does little less, than save a *Barabbas*, and Crucifie a Jesus.

*Rom.* Why Save a *Barabbas*, and Crucifie a Jesus?

*Eng.*



*Eng.* Why? because his Principles teach him to count Protestants as bad, if not worse Malefactors than ever *Parabolas* was, and on the contrary the Papists the most Pious and Devout Persons that live; and then will not this Prince, think you, be counted a *Barbarian*, that shall cherish and maintain the Dissenters from Truth, and punish and condemn the Pillars of Christianity and Profelytes of Heaven? Surely he'll be esteemed the basest of Men, nay, little less than a Monster.

*Rom.* A Monster! why so?

*Eng.* Why so? because his Composition must be so incongruous, for his Hand and Heart must be of no kin to one another, the Hand acting quite contrary to the intention of the Heart: nay, even that which it really condemns.

*Rom.* Very well, now you have endavoured to shew how absurd it is for a Popish Prince to bestow his Favours upon his Protestant Subjects, and to Persecute the Romish Party with severe Penalties; let us hear what outward mischief he brings upon his person, in so doing; for you was a talking that he would make his person also liable to great danger and mischief, if he take that course in his Government, viz. of defending the Protestants, and suppressing the Papists: Pray how is that, and from whom is this mischief to proceed, do you say?

*Eng.* From whom? you might easily see from whom, if you were not blind; neither can I believe that you are ignorant what kind of Persons they are which would be ready to revenge their Cause.

*Rom.* Truly, I think I could have a near guess.

*Eng.* Yes, truly, I think so too; you do well to speak the Truth.

*Rom.* Why, who are they, say you?

*Eng.* Who are they? why, are they not the Emissaries of Rome? these wicked Persons, full fraught with all manner of Mischief, Malice and Revenge, who having the Devil for their Captain, dare attempt the Assassination of any the most Sacred Person, be he never so highly exalted in a most Glorious Throne, and invested with Royal power and Authority.

*Rom.* Why, is there any sort of Men that dare be so strangely desperate, as to hazard their own Lives, in attempting such detestable Wickedness and abominable Treason? Surely he cannot be accounted less than a mad Man, that will thus venturously hazard both a Mortal and Immortal Life too.

*Eng.* Why talk you of hazarding his Immortal Happiness? you know he has his pardon ratified to him before hand from his Holiness, who has the Keys of Heaven and Hell; who having Excommunicated a Prince by his Bulls, leaves him as a cast away, and not worthy to live, because of some neglect or disobedience or other, to his unjust and cruel commands, and so being Excommunicated, he gives Commission to the Romish Crew, those Sons of *Belial*, to Assassinate this Prince either by Poyson, or Stabbing, or Pistolling or any the like Arts, which they are well vers'd in, counting it an Act so far from hazarding Eternal happiness, that he rather esteems it an Act most meritorious; and for it he shall be canonized one of the most glorious Saints that Heaven is capable of.

*Rom.* Ay, and why so, I pray you?

*Eng.* Why? because he has perform'd such a glorious Act, in dispatching such a disobedient Son of the Church, and satisfying his thirsty Holiness with the so much long'd for blood of such a graceless and dangerous Son, he being not only not a promoter of the Romish Cause, but also an extreme Persecutor of those Religious Profelytes, and so a destroyer of the Roman Church; and is there not reason enough then to cut him off think you? Certainly his Holiness judges it both expedient and necessary so to do; and who of all his followers will fear to perpetrate such a Glorious and Meritorious Act, if he be but a little inspired with a Romish Spirit of Revenge, for his Principles (those Hellish Principles I mean of that Antichristian Religion) tell him that he is Commissioned from Heaven, and if he should chance to lose his life for it: Alas! it is only a Mortal life for an Immortal; and as for his Name it shall be had in everlasting remembrance, being registered for a Saint or a Scarlet Dye, and branded with an indelible Character of Blood: Thus you see  
that



that if a Prince of the Romish perswasion be not careful to act according to the Principles of his Church, and do but a little displease the Sons of *Rome*, they can easily procure the sentence of Excommunication against him, and then they'll wreak their Malice and Revenge upon his Person as they please, for they have Authority and Reason enough so to do; and so it appears that the Prince must either relinquish his Religion, and so bid open defiance to the Romish Church, or else he must act according to his Principles, and defend and Countenance the Romish Fraternity.

*Rom.* What? then the Prince must stand in awe of his Subjects, it seems?

*Eng.* Yes that he must, or else his Holiness will make him, for he is resolved that he shall no longer wear his Royal Crown, than he will be Subject, and act according to those most wicked and enormous Principles, which his Darling Jesuites have infus'd into his Head; and do you think now that a Prince of the Romish perswasion, brings not his Person into great and imminent danger, by suppressing the Romish Vermin, that Church usurping a Power of Deposing, and Assassinating of Kings, Princes, and Emperours, and will execute this their pretended Authority, if they do but a little cross their Interest.

*Rom.* But why cannot the Prince then suffer the Members of the Roman Church to live quietly, notwithstanding the continuance of the Protestant Government?

*Eng.* No surely, if the Protestant Government must be maintained, he must act offensively, as well as defensively; for will it not encourage them, think you, to see a Champion of their own Brood upon the Throne, to attempt some wicked and mischievous design against the Protestant established Government; seeing the Prince must not openly suppress, but maintain it, they'll be sure to use the utmost of their endeavours to undermine it secretly; being sure, if not of publick Patronage, yet at least of private Indulgence, Connivance and Mercy? For the very name of a Popish Monarch has the influence of the Sun in *Egypt*, daily warming the Popish Mud into Monsters, even until they

they are become our Protestants most threatening and formidable Enemies; and then if the Protestants must live quietly in the enjoyments of their Laws, Religion, and Liberties; these worst of Enemies must be punished, suppressed, and extirpated; for their Pride, Covetousness, and Cruelty, will not suffer the Protestants to enjoy their Religion, whilst their own is, as it were, trodden under foot, and declaimed against, as most Pernicious and Destructive of all Goodness: So that it appears that the Roman Spirit, with which they are inspired, will neither suffer themselves to be quiet and peaceable, nor yet suffer them to let others live quietly; especially those which are Hereticks too: And so these Roman Zealots must necessarily be repuls'd; or else they'll set the whole World on Fire, in promotion of their pretended Holy Cause; and they'll claim protection too from that Prince, which they know is tainted with their wicked Principles; neither will his Principles suffer him to deny their desires, though never so cruel, when their Religion lies at Stake, notwithstanding all his Obligations to the contrary: Nay, he dares not, for he knows his Holiness can Consecrate Daggers that shall revenge the Churches Cause, or else tender to him a Cup of poysonous Nectar, for the Health of Holy Church.

*Rom.* Well, but suppose then all this to be true, which you have endeavoured to maintain, viz. That a Popish Prince must necessarily promote and maintain his Religion; nay, and that he's bound to do it by the Dictates of his Conscience, Corrupted and Blinded, as you say, by the wicked Principles of Popery: But then, I say, suppose this Prince be bound by his Coronation Oath to defend and protect the Protestant Cause, Religion and Government, and so to punish and suppress its Enemies: Why, I say, may not this Prince, in veneration of that his Coronation Oath, defend the Protestant Religion, notwithstanding all his private Regret, and Inclinations to the contrary? When rather than incur the infamous brand of Perjury, he shall tye himself to the performance of his Oath, which not the force of Religion it self shall violate; and then, what reason can possibly



possibly be pretended, that after so solemn an Oath, he should not be believed? Certainly there's no greater reason can be given, why we should believe a person, than when he takes the Great God of Heaven and Earth to witness his sincerity. For does not the breach of an Oath bring a Curse upon perfidious persons, that dare make such solemn *Protestations*, and never care to perform them; this is certainly the way to bring everlasting shame upon his Name, so treacherously to betray his trust; as by daily experience we see, that Curses attend those persons that regard not to perform their solemn *Protestations*; for they engage Heaven as it were, against them: and how can it be imagin'd then, that a *Prince* should be so treacherous, as to betray a Nation? would not this be to bring the Curses of Heaven and Earth upon him, viz. of God and Men? And how then can he expect *Prosperity* in his undertakings, or in any the least Actions; but rather Misery, Confusion, and Disappointment? Besides, will not the miserable Calamities of his *People* lye heavy upon his Conscience, when their Misery is procured by means of his Treachery?

*Eng.* Truly, one would think that there is no greater Confirmation of a *Promise*, than when it is ratified by an Oath, and that then there's reason enough to believe the person promising.

*Rom.* Well then, why are you so faithless, as not to believe a *Prince* upon his solemn *Protestations*? What would you have him to do, to satisfy you?

*Eng.* Nay, but here's the Misery; he is of a Religion that can Absolve Subjects from their Allegiance to an Heretical Excommunicated *Prince*; nay, depose him, and take his very Crown away; and much more then, can release a King from his Faith to an Excommunicated Heretical *People*; for the ties of Vassals to Monarchs, are greater than those of Monarchs to Vassals: And this is a general Maxim of the Roman Church, viz. That there's no Faith to be kept with Hereticks, which has been sufficiently evinc'd to be a Truth, by sad and woful experience; so that let a *Papist* make ne're so great and solemn *Protestations*, yet he'll

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soon find some Jesuitical loop-hole or other to evade, when his own Self-interest, or his Religion lies at stake.

*Rom.* But then, I say, will he not heap upon himself Curfes?

*Eng.* No surely, he shall be Crown'd with Blessings enough from his Holiness, and his Sons; and what's matter then what the Heretical Rabble say, seeing he has Religion to drive the Royal *Jehu* on; even that Religion which through all Ages has set all Nations in a Flame, yet never confesses it self in the wrong? Besides, how can a *Popish Prince*, in attempting to establish his own Religion, believe that he does his Subjects an Injustice, in that very thing in which he does God Justice, or think he injures them, when he does their Souls right? No, no, alas! he cannot be persuaded to believe that he does injury to any, but on the contrary, the greatest good; and when *Rome*, by her insinuating Witchcrafts, has lifted the full Bowl of Inchantments to his Lips, what will his Holy Enthusiastick Rage do less, than drown a whole Nation in Blood, and yet think he does God good Service too, being so far from being sorry for it, that he rather sings *te Deum* to a bleeding Nation?

*Rom.* But this surely is to play a Second *Nero*?

*Eng.* No, no, no such matter, he's so far from tuning his Joys to the Tyrannick *Nero's* Harp; that he rather thinks he makes *Dauid's* milder and more Sacred Lyre his Melody.

*Rom.* Surely he must be a strange hard hearted Person indeed; nay, even a Monster of Men, that cannot be moved to *Pity* and *Compassion*, at the sight and cry of such miserable Calamities as you talk of.

*Eng.* Ay, but the propagation of Religion, and the Glory of God, as he calls it, are the very Trumpets that deafen all the feeble cries of Blood, and drown the dying groans of the miserable oppressed and distressed Hereticks, as they must be called.

*Rom.* Well, but after all this, methinks his very Glory should withhold him from so much Cruelty, (if his Oath cannot) considering how much more it would be for his immortal

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Honour to have the *Universal Prayers*, than the Curses of a Nation; and also one would think, a King should rather endeavour to win the Hearts, than the hatred of his *People*, which certainly this dis-joynting the whole Harmony of a World will procure him; certainly such a business will be so ungrateful and odious to him, that no Religion whatsoever can be able to put him upon acting such extreme Cruelties?

*Eng.* His Glory! pray what's the Glory of a *Papist*? Is it not to promote *Rome's* Interest? Certainly there's nothing so base or abject in it self, that a *Papist* will refuse to do; nay, although he be a King; neither is there that shape or Hypocrisie so scandalous, which he'll refuse to assume, when *Rome*, or *Rome's* Interest shall Command. And as for the hatred of his people, as I said before, he cares not a Button for that, so long as Heaven, Conscience, and all the *Romish* Crew give sufficient testimony of the Justness and Integrity of his proceedings; and is not this Glory enough, think you, to have the general applause of the best of men, for so the Sons of *Rome* are accounted of their Brethren?

*Rom.* Well, but to proceed again, there may be such a general and universal detestation of Popery amongst his People, that it may be impossible for him any ways to attempt to introduce it, and so being utterly deterred from such an attempt, he may suffer the Protestant Government to continue undisturb'd.

*Eng.* What of all this, I pray you? his Will still remains the same to promote Popery, and will as occasion serves use the means to promote it; although perhaps presently he cannot bring his enterprises to pass, he'll soon break through all difficulties, being once arm'd with advantage; neither can the Laws in any sort bind a *Popish* Prince, when the very first advance of the Popes Supremacy introduces that higher Power, even those Canonick Ecclesiastical Laws, which no Secular, or any Temporal Court can or may controul. Laws that shall declare, not only all the Statutes and Acts made against the Dignity of Mother Church, Void and Null; but the very Law-makers themselves as Hereticks,  
wholly

wholly incapable of ever having any right of making such Laws. And no doubt then, but the Fire that burns those Heretick Law-makers, shall give their Laws the same Martyrdom.

*Rom.* Certainly our Religion is the unhappiest that ever the World had, to make a Prince so formidable as you talk of; but truly, I have a better Opinion of it than so, and do verily believe, that it is as great a Promoter of true Vertue and Goodness, as any other your noval Opinions, or Protestant Religion.

*Eng.* A Promoter of Vertue! Yes indeed, your Vertuous Church, for whose sake her Sons must wade through a Sea of Blood, rather than see her slighted or disregarded, and never question whether the means to promote or protect her be Lawful or no; only this, whether *Rome's* Interest lies at Stake or no; for it is that which must give sufficient Warrant to the Means: Neither can there be any thing esteemed Cruelty or Tyranny, when her Interest is the End: Nay, let a Prince be otherwise never so Temperate, never so Friendly, Just, or Honest; alas! what do all these his Vertues signifie? They must be but the Hinges that must open the Gates to *Rome*, when Superstition once rules the Day. As suppose he be indued with fortitude, what does that do but make him more daring and adventurous, in pushing on the Cause of *Rome*, and with a more manly and undaunted Patience bear all Oppositions he meets in the way. So likewise, if he be a Man of Justice, that still makes for *Rome*; for whilst he believes the Pope to be Christ's lawful Vicar, no doubt but he'll think it as much the Duty of his Christianity, to give the Pope his right, as to take his own; and will judge the Popes Restauration as great a piece of Justice, as his own Coronation; if he be Master of Temperance, and can bridle his Passions, that's still as bad; for a Man that can govern his Passions, has always the firmest and steadiest Resolutions, which shall certainly be for *Rome's* Cause. Thus must all true Vertue be made to speak and act for *Rome*.

*Rom.*



*Rom.* Nay, but is not Religion, considered only in a Politick sense, the chief Supporter of Civil Government?

*Eng.* Yes, it may be so: But how does that appear?

*Rom.* How? Because the fear of Corporal Punishments; nay, of Death it self, would often prove insufficient, to deter Men from refusing Obedience to their Superiours, or from breaking their Laws, without those stronger Ties of Hope of Reward, and Fear of Punishment in another Life.

*Eng.* Well, but your Church teaches Men to break all Laws, for the promotion of their Religion, and so they shall gain Eternal Life; as also, a Prince to trample upon all Laws made in Opposition to Holy Church; so that it evidently appears, that your Religion has quite contrary Effects, even in producing most fatal Disorders; nay, and even the Dissolution of Government, where the Prince and People are of different Religions; so that it is impossible, that a Prince should signify any thing towards the support of the Peoples Religion, being himself of another; nor would it ever be believed, if he could: And how can that Government subsist, where the People are unanimously possess'd with a belief, that the Prince is incapable of protecting

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cting them in that, which, for the most part, they value above all other Considerations?

Thus does it not appear, that the Romish Religion is worse than Atheistical? For an Atheist, when he exercises Tyranny and Cruelty, is not spurr'd on in hope of Reward in another Life, because he believes neither one, nor the other, but only Acts desperately, to satisfy his Lust and Passion; but a Papist Acts in hope of Reward in another Life, and to satisfy his Conscience too. O abominable Wickedness! O blind Zeal, that calls Evil Good! The Great and Good Lord of Heaven and Earth, deliver us out of the Hands of these most wicked devouring Harpies, whose Mercy is extreamest Cruelty.

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